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believing that such a person is in heaven. They say that the next funeral will come from the direction of the side of the grave on which they first strike when filling it after the coffin is lowered. An old lady whom I knew had her shroud made for several years before she died, and always entertained visitors by showing it.

Alice M. Leeson.

FOREST RIVER, NORTH DAKOTA.

FOLK-MEDICINE AMONG PENNSYLVANIA GERMANS. — In households which pin their faith to the skirts of medical science, this is indeed a trying time. Not so, however, among the Pennsylvania Germans, for they are, if not superior to, at least independent of all schools of medicine old and new.

In every community where dwell these descendants of the Fatherland are found several elderly women who practise the art of "powwowing." As a usual thing, each person cures one special disease, keeping the method of treatment a profound secret.

Powwowing proper consists in the secret use of an incantation or charm, accompanied by appropriate movements. These charms are highly valued and may not be lightly dealt with. They lose their virtue if a woman tells them to another woman, but a woman may tell them to a man or a man to a woman. As I know but one man who powwows, one must believe that Pennsylvania Dutch women, unlike their sisters, are able to keep a secret.

The method of treatment is as follows: In curing a case of erysipelas, for instance, the practitioner, if she may be so called, enters the patient's presence with a skein of red woollen yarn. With this she takes careful measurements about the head, chest, and limbs. During the process she "says words" — that is, repeats the charm in an undertone, so low that neither patient nor bystanders can distinguish their meaning. As the names of the Trinity usually form a part of the charm, I judge this is why it is so called.

She then takes the red woollen threads, on which the measurements are indicated by knots, and smokes them in a barrel over a fire, after the primitive fashion of curing hams — curing her patient at the same time.

Should the patient fail to recover, he may be subjected to another mode of treatment. Erysipelas is also called wild fire. The method of treatment as given to me is thus: —

"Take fire and pass around three times, saying each time these words: 'Tame fire, take away wild fire.' Say them morning, night, and morning."

There are those who "blow out" burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

"The blessed Virgin went over the land.

"What does she carry in her hand?

"A fire-brand.

"Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen."

So saying these words, stroke slowly three times with your right hand

over it, bending the same downward one, two, and three times ; and blow three times, each time three times."

One more will serve to show the character of these incantations.

"For stopping of blood. Pass around the place with finger or hand, saying these words three times. — "Christ's wounds were never bound. In the name of the Father and of the Son and of the Holy Ghost. Amen."

Children's diseases are almost always treated thus. This is especially true of what is called "the go-backs," commonly known as child's consumption. This seems to me a most descriptive term, for under the influence of this disease the child literally "goes back" — grows thin and pale, loses appetite and vigor. It appears scarcely rational, then, to pass the long-suffering infant *backwards* through a horse-collar, which is still warm from wear. (Why not reverse the process ?)

The horse-collar, however, is said to be the modern and homely substitute for the "holed stone" of the Druids.

I think the same method is used when the child is "liver-growed." What this mysterious term indicates I have never been able to understand. The most intelligible explanation I have ever received is that the child's liver grows fast to its back-bone.

This is not strictly powwowing, being unaccompanied by "the words," nor are the following remedies.

The "go-backs" is also cured by measurements, as in erysipelas, and the strings are hung on a gate which is in constant use. As they wear away, recovery progresses. Croup is banished by taking a lock of hair from the crown of the child's head. A hole is bored in a tree, the hair inserted, a plug of wood driven in and cut off close to the bark. When the child grows as tall as the plug is in the tree, he will be free from croup.

Tetter is cured by washing the face in May-dew, while a charm is repeated ; shingles, by sprinkling the affected parts with blood from a recently amputated black cat's tail.

The old custom of carrying potatoes and "buckeyes" in the pocket for the relief of rheumatism is too widespread to repeat. The placing of a razor beneath the sheet where the affected joint will rest is not so common, but quite as reliable.

Still another cure for erysipelas is this. Kill and cut open a dog, place the feet in the cavity upon the entrails. An heroic remedy, surely.

Quinsy is cured by binding a toad upon the throat. For this purpose, neighboring cellars are searched and a *yellow* toad found — that is, one bleached by living in darkness. I have been told of one case in which the toad turned green in fifteen minutes and died in thirty. The cure is vouched for.

The people who believe in these remedies are by no means densely ignorant, though I suppose we must grant that they are superstitious. Among the adherents to this manner of healing are ministers, teachers, and acute men of business.

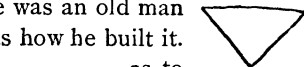
Among the younger people of this class, there is a not uncommon attitude of disbelief ; but in continued illness they are likely to revert to the old methods brought by their remote ancestors from Germany, held for

several generations in Pennsylvania, and by no means left among the mountains at the time of the emigration to the West.

Emma Gertrude White.

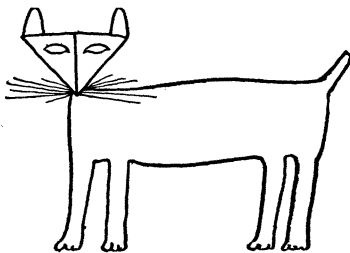
EVANSTON, ILL.

THE TALE OF THE WILD CAT: A CHILD'S GAME.—The person who tells the tale of the Wild Cat has a slate and pencil, or a piece of paper and lead pencil, and begins thus: Once there was an old man who built himself a house. This is how he built it. Then he put a partition in it so as to have two rooms. Then he put a chimney in each room. Then he planted some grass beside the door. Then he thought it would be nice to have a dairy for his milk, butter, etc., near his house, so he built a dairy near the house. This is the dairy. Then he



put a path to the dairy. Well, one night he heard a noise, and thought it was at the dairy, so he went out of his house and fell down thus; ran on again, fell

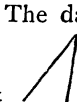
again; ran on again, fell again; climbed up every time. Fell again, climbed up again, ran up to the dairy, and found it was only a wild cat, and this is the wild cat. Of course, when one draws it one tells the story and draws it *at the same time*, not as I have done in seven or eight drawings. Children of less than ten will enjoy it. These diagrams (to dignify them by such a title) might be improved upon, but they are very rude primitive drawings at any rate. I will try another way.



1st fall. 2d.

3d. 4th.

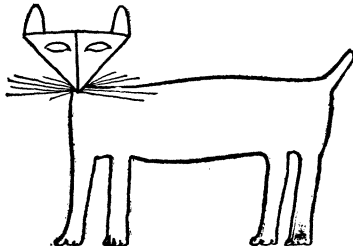
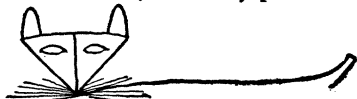
Draw 1st. 2d. 3d. 4th. 5th. 6th.



The dairy.

7th. Dairy path.

8th. The four falls.



1st. 2d.

3d. 4th fall.

And, after all, only a wild cat, as you see.

MAUD G. EARLY.

BALTIMORE, MD.